THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For behold, a bitter fountain cannot bring forth good water, neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil." BOOK OF MORMON, MORONI 7: 11.

No. 52, Vol. 89 Thursday, December 29, 1927 Price One Penny

INTEGRITY!*

ELDER DAVID O. MCKAY

AND THEY were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.—Alma 53: 20, 21.

MISSION OF LATTER-DAY SAINTS

The mission of the Latter-day Saints may be considered in two great aspects: First, the proclamation to the world of the restoration of the Gospel of Jesus Christ—the declaration to all mankind that God the Father and His Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith. That in itself is a wonderful message.

There are in this audience sixty-two missionaries who are preparing to go abroad to give this proclamation. They are but representative of two thousand others who, paying their own expenses, are abroad in the world declaring in all sincerity that God, as a loving Father ever mindful of the children of men, has revealed the means whereby mankind can return to His presence. That is one important phase or mission of the Church of Jesus Christ of Latter-day Saints.

The other great purpose of the Church is to translate truth

*Address delivered at the opening session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U. S. A., October 7th, 1927.

into a better social order, or in other words, to make our religion effective in the individual lives of men, and to improve social conditions. It is the second aspect to which I wish to call attention this morning.

EXAMPLE OF PARENTS

I have read from the fifty-third chapter of Alma, which gives an account of young men who were exceedingly valiant in courage, in strength and activity—men who were true at all times in whatsoever thing they were entrusted. Who were these young men? They were sons of parents who were equally true to every trust. Their parents were converted Lamanites who, when the Spirit of God came upon them, devoted their lives to the service of their fellow-men, and in their ministry in the Church covenanted that they would never more take up arms against their brethren, never more go to war. Such was their oath, such was their covenant, and they were true to it even unto death.

One of the most beautiful pictures given in all literature is the picture of those parents going out to meet enemies who came against them with swords; and they sacrificed their lives rather than uncover the swords that they had buried and given their word not to unearth. One thousand of those parents suffered death rather than violate their covenant. Meeting no resistance, the enemy being conscience-stricken stopped the massacre after a thousand men had proved that they preferred death to the violation of a trust.

INTEGRITY BEGINS AT HOME

I mention this because parenthood has much to do in inculcating courage and trustworthiness in children. The law of cause and effect is working in parenthood as it is in any other aspect of Nature. There is a responsibility upon all, and especially upon fathers and mothers, to set examples to children and young people worthy of imitation. Parents must be sincere in upholding law and in upholding the Priesthood in their homes, that children may see a proper example. Respect for law and order, as charity, begins at home.

These young men were true to every trust. They were men of integrity. I cannot think of anything that will contribute more to establishing law and order than for each individual to cherish integrity and honesty in his or her heart. Integrity, honesty—the Latter-day Saints stand for these fundamental principles. They are generally noted for their integrity and honesty, and it is with sorrow that we receive the word, whenever it comes through the Press or by voice, that one of the Latter-day Saints has failed in his obligation or trust.

I remember with what pride I listened to a conversation over

the telephone in one of our stakes. The president was called from the dining table to the telephone. His part of the conversation I heard, and I can give both parts. The gentleman at the other end, not a member of the Church, was a real estate man. He had in his office a man who was making a purchase but who could not pay the entire sum for the property. The purchaser claimed to be a member of this Church, and the real estate dealer called up the president of the stake to confirm this statement.

"Do you know," said the realtor, "Mr. Blank?"

"Yes," said the president.

"Is he a member of your Church?"

"He is."

"Is he in good standing?"

"Yes," replied the president.

"Thank you," said the real estate dealer, "he is here for a loan; if he is a member of your Church in good standing I will trust him."

Integrity—the first principle of success. "Give us the man of integrity, on whom we know we can thoroughly depend, who will stand firm when others fail, the friend faithful and true, the adviser, honest and fearless, the adversary, just and chivalrous; such a one is a fragment of the rock of ages." Integrity is the first step to true greatness. Men love to praise, but are slow to practise, integrity. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage. "A man of integrity will never listen to any plea against conscience."

ROGER W. BABSON'S COMMENT

Many of you are familiar with a comment on this fundamental principle by Mr. Roger W. Babson, the great statistician:

These things which we look upon as of great value—the stocks, bonds, bank-books, deeds, mortgages, insurance policies, etc.—are merely nothing. While fifty-one per cent. of the people have their eyes on the goal of integrity, our investments are secure; but with fifty-one per cent. of them headed in the wrong direction, our investments are valueless. So the first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you also, that this applies just as much to the man who is working for wages as to the capitalist and every owner of property.

Integrity, however, is very much broader than the above illustration would indicate. Integrity applies to many more things than to money. Integrity requires the seeking after, as well as the dispensing of, truth. It was this desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity. Only as they so rest, can they prosper or even survive.

Integrity is the mother of knowledge. The desire for truth is the basis

of all learning, the value of all experience and the reason for all study and investigation. Without integrity as a basis, our educational system would fall to the ground; all newspapers and magazines would become sources of great danger, and the publication of books would have to be suppressed. Our whole civilization rests upon the assumption that people are honest. With this confidence shaken, the structure falls. And it should fall, for, unless the truth be taught, the nation would be much better off without its schools, newspapers, books and professions. Better have no gun at all, than one aimed at yourself. The cornerstone of prosperity is the stone of integrity.

George Washington, the "Father of our Country", said:

I hope I shall always possess firmness and virtue enough to maintain what I consider to be the most enviable of all titles—the character of an honest man.

NECESSITY OF GOVERNMENTS

Now, the application of this thought: In addition to what we have heard this morning from the President, I would like to read this from the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

. . . .

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

No Latter-day Saint can be true to his country, true to his Church, true to his God, who will violate these laws that relate to the moral welfare and the spiritual advancement of mankind.

DUTY OF LATTER-DAY SAINTS

There is much being said now about the law prohibiting the manufacture and sale of liquor. Latter-day Saints should uphold that law everywhere, at socials, at banquets. Civil officers, members of clubs, who are contributing to the formation of public opinion, ought to be proud to uphold that law. It is a constitutional law; and it is time that the leaders of this country, the politicians, the statesmen, the leaders in civic affairs in the state and in the cities, should so speak of this law, so act toward it, that public sentiment would be turned in favour of its enforcement. Latter-day Saints, we are expected to uphold it and to uphold every other law that contributes to the advancement and peace of mankind. And these laws against the manufacture and sale of intoxicating liquors are such laws; and our conditions now in society, with millions of automobiles, the drivers of which must be at their very best, mentally active, quick to respond

physically in emergency, make it necessary that we eliminate from society anything that will becloud the brain or leave the driver's hand unsteady. We are living in a condition in which we cannot with impunity foster traffic in intoxicating liquors. God said long ago that they were not good for man. Our boys and girls, from the standpoint of integrity and consistency, should take a stand against the use thereof.

BETTERING SOCIAL CONDITIONS

All should take pride in making "Mormonism" a synonym for trustworthiness, temperance, chastity, honesty, justice—these are fundamental principles of the Church of Jesus Christ of Latter-day Saints, and by exemplifying them in our lives we contribute to the transformation of society; we translate our religion into better social conditions and bring salvation and peace to men here and now.

May our Father in heaven guide and protect the missionaries who are out proclaiming the restoration of the Gospel. May He bless Israel here at home, who, through faithfulness, will contribute to an improved social order. May it be recorded also of our young men: They are men of truth and soberness—men who are true at all times in whatsoever thing they are entrusted—I pray, in the name of Jesus Christ. Amen.

THE PARABLE OF THE FOOLISH BEE*

Sometimes I find myself under obligations of work requiring quiet and seclusion such as neither my comfortable office nor the cozy study at home insures. My favorite retreat is an upper room in a certain large building, well removed from the noise and confusion of the city streets. The room is somewhat difficult of access, and relatively secure against human intrusion. Therein I have spent many peaceful and busy hours with books and pen. I am not always without visitors, however, especially in summer time; for, when I sit with windows open, flying insects occasionally find entrance and share the place with me. These self-invited guests are not unwelcome. Many a time I have laid down the pen, and, forgetful of my theme, have watched with interest the activities of these winged visitants, with an after-thought that the time so spent had not been wasted, for, is it not true, that even a butterfly, a beetle, or a bee, may be a bearer of lessons to the receptive student?

A wild bee from the neighbouring hills once flew into the room; and at intervals during an hour or more I caught the pleasing hum of its flight. The little creature realized that it was a prisoner, yet all its efforts to find an exit through the partly opened casement were futile. When ready to close up the

*Written long ago, in one of the Valleys of the Mountains.

room and leave, I threw the window wide, and tried at first to guide and then to drive the bee to liberty and safety, knowing well that if left in the room it would die as other insects there entrapped had perished in the dry atmosphere of the apartment. The more I tried to drive it out the more determinedly did it oppose and resist my efforts. Its erstwhile peaceful hum developed into an angry roar; its darting flight became hostile and threatening.

Then it caught me off my guard and stung my hand—the hand that would have guided it to freedom. At last it alighted on a pendant attached to the ceiling, beyond my reach of help or injury. The sharp pain of its unkind sting aroused in me rather pity than anger. I knew the inevitable penalty of its mistaken opposition and defiance; and I had to leave the creature to its fate. Three days later I returned to the room and found the dried, lifeless body of the bee on the writing table. It had paid for its stubbornness with its life.

To the bee's shortsightedness and selfish misunderstanding I was a foe, a persistent persecutor, a mortal enemy bent on its destruction; while in truth I was its friend, offering it ransom of the life it had put in forfeit through its own error, striving to redeem it, in spite of itself, from the prison-house of death, and restore it to the outer air of liberty.

Are we so much wiser than the bee that no analogy lies between its unwise course and our lives? We are prone to contend, sometimes with vehemence and anger, against the adversity which after all may be the manifestation of superior wisdom and loving blessing. In the tribulations and sufferings of mortality there is a divine ministry which only the benighted soul can wholly fail to discern. To many the loss of wealth has been a boon, a providential means of leading or driving them from the confines of selfish indulgence to the sunshine and the open, where boundless opportunity waits on effort. Disappointment, sorrow and affliction may be the expression of an all-wise Father's kindness.

Consider the lesson of the foolish bee!

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6.)—J. E. T.

WISDOM FROM AN OCTOGENARIAN

Disregard, if you so choose, that the Word of Wisdom is the revealed will of the Lord; ignore, if you can, that non-observance of it retards spiritual growth and development, and there still remains to be considered the physical, temporal phase of that fundamental law of Nature.

Enjoying health and active intellect in the eighty-first year of his life, Thomas A. Edison, the world-renowned inventor and

scientist, attaches great importance to abstinence from tea, coffee, tobacco, intoxicating liquor, and excesses in general, as affecting longevity and efficiency. His words, which follow, are taken from a current-year issue of the *Forum*:

The useful man never leads the easy, sheltered, knockless, unshocked life. At thirty-six he ought to be prepared to deal with realities, and after about that period in his life, until he is sixty, he should be able to handle them with a steadily increasing efficiency. Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean, here, liquor, tobacco, tea and coffee), and if he has not eaten to excess, he very likely may continue to be achievingly efficient up to his eightieth birthday and in exceptional cases until ninety.

RING OUT, WILD BELLS!

Ring out wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night—
Ring out, wild bells, and let him die.

Ring out the old; ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go—
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor;
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right;
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!

TENNYSON

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 29, 1927

EDITORIAL

THE CURTAIN FALLS—TO RISE AGAIN

THE FINALE of the drama "1927" is close at hand. The curtain falls and the usual after-the-play comment—thoughtful or mere talk—perhaps only chatter—is buzzing about us; and, as a matter of course, we join in. Later observations, reflections, and inferences may be better than those of the moment, because more mature. To us just now the shifting scenes of the year, even the earliest, are too close, too nearly present, to insure trustworthy perspective. As to the significance of some or many of the outstanding occurrences we may be certain; though the fulness of their meaning will become clearer to our vision with the distance of time.

By the way—this figurative conception of life as a drama may be made profitable if not carried too far. As we may more readily comprehend the main topography of country or continent by careful and intelligent scrutiny of a good map than by laborious travel through fractional areas, so it is possible to see men, communities, nations, in truer relationship by viewing them as characters in drama than by regarding each as an isolated or detached figure.

In synopsis, we may look upon the world as a stage, and all who tread its boards as players, with their prescribed entrances and exits, here and there a versatile actor who, in his time, plays many parts—but all this is *As You Like It.*

If you choose to look upon human existence as drama, forget not the Author, I pray you; if you conceive of it as oratorio or anthem, remember the Composer. The theatre of life is no mimic-stage; the play is real; the players are not acting but living their parts, lightsome or tragical, usually both in combination.

The Lord is a great dramatist. His plot is surcharged with the deep import of eternal verities. In assigning parts, in making the cast of characters, the Supreme Director selects and appoints according to capability, and every person in the play is endowed with the necessary attributes and material "properties"; but all too commonly the individual player falls short of developing the harmony and beauty of his rôle, and thus the rendition is marred for the time.

But we have digressed—not unpardonably, we trust. In these closing hours of the year we are conscious of the fact that many

threatening disasters have been averted, both in the affairs of government as affecting domestic problems of the several countries, and particularly as to international relations. Whether such escapes shall prove of enduring advantage or of but temporary relief, to be followed by grievous tragedy in later scenes, is yet to be unfolded. It is divinely decreed that unless repentance is developed in the souls of men, whereby they shall turn unto the Lord and obey His laws, scenes of trouble, sorrow, suffering and shame are yet to be witnessed in harrowing detail.

It is both notable and gratifying that the closing year finds the Church of Jesus Christ of Latter-day Saints—"speaking unto the Church collectively and not individually"—in a state of unprecedented prosperity as measured by the standard of combined faith and works. We have much cause for thanksgiving in contemplation of the inspiring activity and achievement by which the last twelve-month period has been so splendidly characterized. Reports from the Wards and Stakes of Zion tell of uninterrupted progress and of steadily increasing success in righteous endeavour. A right glorious scene was that of October 23rd last, enacted at Mesa, Arizona, when with sacred song, devout discourse, and solemn prayer in which men and immortals participated, another Temple was dedicated to the Lord for the administration of sacred ordinances in behalf of both the living and the dead. The beginning of labour in that newly-opened *Beth-el* has contributed to yet greater devotion and diligence in the solemn service of the other and older Temples.

The record made during 1927 in the Missions of the Church is as much a source of gratification and encouragement as a means of resolve and determination to make the pages of future history yet more resplendent through good deeds wrought. The European Mission as a whole, and the several component Missions, have raised the already high standard of perseverance in effort, enduring devotion to service, and righteous achievement as attested by concrete results. The activity of our missionaries and the cooperative labour of our localized members present a spectacle of intense dramatic interest, suggesting to some the rapid approach of a consummation—but the end is not yet! The curtain just descending marks a change of scene, and it shall rise, without intermission, upon a stage set for portrayals of even greater purport than any heretofore enacted. The close of every act or scene is a relative culmination, a comparative climax, trending toward the consummation of the ages—and even this shall be the beginning of developments yet more glorious in the display of the Lord's eternal purposes. What we have called the drama of 1927 is but an episode in one scene of a single act—for the play is long; its theme is *Eternity*.

With the momentary fall of the curtain, Volume 89 of the *Millennial Star* is completed. Every week throughout the year

it has appeared at the preannounced place and time, to enlighten, encourage and lead. During the coming year and years it is to shine yet more brightly, and greater numbers are to be guided by its effulgence, as travelers by night keep their bearings by the lode-star. With the final issue of the current year, the present Editor, who has been in charge throughout the period covered by three successive volumes, retires from this post of pleasant duty, bearing with him joyful memories, and bequeathing earnest and prayerful support to his capable successor. In vacating his chair the Editor pens again the expression of his appreciation of the earnest and efficient assistance so willingly rendered by his successive aids, the Associate Editors who have served during the last three years. Each of these able workers has been individually named and commended heretofore.

Furthermore, with the lowering of the curtain on the scenes of 1927, the President of the European Mission departs on assignment elsewhere, and a new President of the European Mission is invested with the responsibility of this high and important charge.

Here let me lay aside the restrictions of editorial custom and speak in the more direct and familiar fashion—no longer the "We" of these official pages, but "I", your humble brother and fellow-servant in the Master's cause. I came hither by appointment of the First Presidency of the Church; and I withdraw after receipt of their kind word of release. Sister Talmage goes with me—both of us to continue our labours in the home field to which she and I are to be transferred.

We—the personal "we" if you please—are stirred to deep and grateful emotion on leaving the lands in which we have formed so many fond associations and wherein we have been permitted to do our little in the greatest of all labours, enterprises, or undertakings in the world—that of proclaiming the gladsome tidings of the restoration of the Gospel of Jesus Christ and the reestablishment of His Church upon the earth in these days, the foreappointed and predicted days of fulness and rehabilitation.

To our co-labourers, our fellow-missionaries, in the British Isles and in all the countries comprised by this jurisdiction, we bid affectionate adieu, even as we have received and returned the tearful farewells of the hundreds who have laboured with us and been honourably released before us. Tearful did I say? Yes, and shall not change the word. Have you never been so happy that you had to cry? If not, you have yet some thrilling experiences to enjoy, if you are prepared for them. With all the earnestness we can command in the power of undoubting faith and fervent prayer, we make supplication that you be protected in body, mind and spirit; that you remain literally unspotted by even the splashings of the unclean sins of the world; that you be blessed with

ever-widening opportunity of reaching the honest in heart, every soul who is willing to hear, learn and accept the blessings assured by the restored Gospel; that you be true shepherds to the flock that the Lord is pleased to call His own, leading them aright in paths of safety, pleasantness and peace; that in due time your respective mission shall be brought to blessed completion; and that your return home shall be the beginning of a new stage in lifelong ministry.

To you, our beloved brethren and sisters, the resident members in the several Missions on this hemisphere, with so many of whom we have formed close personal acquaintance, we bid farewell with sincerest wishes for your continued welfare, and for the realization of all the righteous desires of your hearts. May you be firm and steadfast in the faith, willing to endure as the Lord shall send or permit to come unto you; may He lift up His countenance upon you and give you peace!

To our worthy successors, President John A. Widtsoe and Sister Leah D. Widtsoe, with their daughter who comes to do her part for the great cause, we extend the welcoming assurance of loyal support and faithful cooperation on the part of missionaries and resident members alike, for these we have tried and proved. May your happiness in the pleasing associations as in the joyous yet ofttimes arduous labours, incident to missionary service, be as great as ours has been, and, if possible, greater!

The curtain is about to rise. The new scene, in which many of the old characters will appear, and by which the purpose of the Master Mind shall be carried forward, is entitled "1928."

JAMES E. TALMAGE

A STEADFAST "STAR" SINCE 1840

NUMBER 1 of Volume 1, bearing the date of May, 1840, and Number 52 of Volume 89, dated December 29th, 1927, are the two extremes thus far marking the unbroken period of service of the Latter-day Saints' *Millennial Star*. Appearing first as a monthly, later as a semi-monthly, but since April 1852 as a weekly, this, the official organ of the British Mission specifically, and of the European Mission in a wider sense, is the oldest periodical of the Church now published.

The purposes and policy of the *Star* as set forth by its first Editor, Apostle Parley P. Pratt, were incorporated within the "Editor's Address to His Patrons", which appeared in Volume 1, Number 1. Whether or not the aims and motives as first given have changed with the years the reader may best judge for himself by reviewing the printed address, which is here repro-

duced in full, unaltered as to wording or punctuation, or, as the learned would say, given *verbatim et literatim*:

FRIENDS AND FELLOW-TRAVELLERS TO ETERNITY,

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful, so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes—their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall carefully give heed to the sure word of prophecy as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to everyman's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's-breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If, at any time, we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;" but at the same time,

hold sacred the characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total-Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the *laws*, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

Nearly eighty-eight years have passed since the work was thus auspiciously begun—this was ten years after the organization of the Church, and during one of the most trying periods of its history. As set forth on the title-page of the first volume, each one subsequent has contained "a great variety of useful information in regard to the doctrine, principles, rise, progress, success, opposition, persecution, etc., of the Church of Jesus Christ of Latter-day Saints, and of the great work of God in these last days, with a faithful record of the signs and judgments which are beginning to be shown forth in the heavens and in the earth."

Each week of every year the Latter-day Saints' *Millennial Star* goes forth in these lands as an expounder of doctrine, as a teacher of lofty precept, a bearer of timely news, a minister of comfort and cheer, a messenger of good-will, and as a herald of salvation.

RICHARD L. EVANS

CHURCH PUBLICATIONS IN LIBRARIES

Many books published by the Church of Jesus Christ of Latter-day Saints have been placed upon the shelves of British libraries during the last three-year period. Of these by far the greater number have been copies of the Book of Mormon. Within the past month thirteen volumes of the Church works have been added to the number before on hand in the Department of Printed Books of the British Museum.

These instructive facts imply more than increased distribution of Church books. They indicate a change of attitude on the part of library officials and the reading public. In former years it was often the case that so-called anti-"Mormon" literature was welcomed in libraries, while authenticated works presenting facts were banned.

The current wider circulation of Church publications can not do other than bring about desirable results. Those who read these books with an open mind must and do become favorably impressed. Especially is this true with respect to the Book of Mormon.

"AUFWIEDERSEHEN"

By the President of the Relief Societies and the M. I. A.

In the German language there is a word that has for me a very strong appeal. Hundreds of times it was spoken by our members who came in various branches to bid us adieu. *Aufwiedersehen* was the word so oft repeated with an accompanying warm hand-clasp and in tones befitting a thought so well expressed. Upon inquiry we learned that it embodies all that we mean in our expressions "Good-bye" "Farewell" "Adieu" and "Godspeed"; that it combines leave-taking and blessing, and, if literally translated, "Until we meet again." It imparts a feeling of hope rather than the one of sadness suggested by "Farewell" or "Good-bye."

Thus it is in our leave-taking from our friends, we desire not only to bid adieu, but from the fulness of our hearts to leave a blessing and a feeling of confident hope and trust that we shall meet again—whether in this country, in Zion, or in our Father's mansions, is of lesser moment.

To the dear sisters of the Relief Societies, who carry on their work under such great difficulty, our hearts go out in loving sympathy and commendation. We shall think ofttimes of their long rides at night to take messages of comfort to distant homes, when the lure of their own firesides must have been strong, after long hours of toil in outside employment. We have seen many instances that have given new meaning to the words "unselfish sacrifice." We have witnessed patient suffering and uncom-

plaining resignation on the part of those who are living under the doctor's pronouncement—"There is no cure"—that seemed to us heroic.

And thus we might go on enumerating the experiences that have so broadened our sympathies and wrought a closer bond of kinship to our associates in this work of uplift, and also to our fellow-men. We believe that the feeling of harmony existing in nearly all of the branches is much stronger than it was last year or at any time within our own experience here; that the desire to exemplify the true spirit and meaning of Relief Society work is growing; that a strong positive effort is being made to put into effect the thoughts expressed by the Prophet Joseph Smith when the Society was organized, also those set forth by the Apostle Paul in First Corinthians, thirteenth chapter, and the admonitions of supreme import voiced by the Master Himself. May you find strength sufficient for your needs in carrying out these commendable efforts!

In the work of the Mutual Improvement officers and members we have also much to commend. They too have difficulties to encounter and obstacles to meet, which require much courage and patience and faith. Their appreciation of the help extended by the *Hand Book* and the *Bulletins* is expressed in the progress made in branches that have found it possible to utilize or expand upon the suggestions offered. Keep ever in mind the stimulating thought of the name "Mutual Improvement Association" with great stress on the first word, and forget not the permanent motto "The Glory of God is Intelligence." Let the meaning of the Association colours—Green and Gold—be enlarged just a little, and think: If during my Youth I strive constantly for spiritual Growth, and falter not, then shall I be assured of Power and Glory hereafter. May the desire lead to the fulfilment!

To the Bee Hive Girls I can leave no better thought than the ones expressed in "The Spirit of the Hive" and "The Builder's Purpose"—the first:

Have Faith—Seek Knowledge—Safeguard Health—Honour Womanhood—Understand Beauty—Know Work—Love Truth—Taste the Sweetness of Service—Feel Joy.

The second:

As bees bring to their building
Obedient and purposeful service,
So, into the Hive of Life,
I enter to do my part.
Faith I have from my fathers,
Faith to move me to action.
Health I hold in my keeping,
Health to guard and to cherish,
That Life may come to my children
Pure and in limitless power.

For the effort and the struggle to carry on your work with so little assistance we commend all sincerely. For your success under these conditions we are grateful and proud. May your lives each day be enriched by shaping your activities according to these ennobling precepts!

For the encouragement, the hospitality, the offerings of flowers and other treasured gifts, and above all, for the faith and confidence shown, and the effective petitions offered in our behalf, we thank you sincerely—Officers—Members—Friends. To each we say—using the word in its broadest sense—*Aufwiedersehen!*

MAY BOOTH TALMAGE

YEARLY SUBSCRIPTION PRICES of Church Periodicals in Great Britain: *Millennial Star*, 4s. 4d., postage extra; *Juvenile Instructor*, 6s. 6d., including postage; *Relief Society Magazine*, *Improvement Era*, *Young Woman's Journal*, and *Children's Friend*, each, 5s. 6d., including postage.

DEATHS

HENRY—Sister Elizabeth Henry of the Aberdeen Branch, Scottish District, passed away on December 12th at the age of twenty-eight. Sister Henry had been actively engaged in the work of the Church since her baptism in 1923. Funeral services were held on December 15th under the direction of Elder George W. Romney, who also dedicated the grave.

WALKER—Brother John Walker, an Elder in the Shildon Branch, Newcastle District, died on December 12th at the age of eighty-six. Brother Walker had been an energetic church worker since his baptism in 1916, and was in the branch presidency at the time of his death. Funeral services were held at the family residence on December 15th under the direction of President Orson H. Berrett. Elder Charles C. Hill and President Berrett were the speakers. The last named dedicated the grave.

CONTENTS

Integrity! 817
The Parable of the Foolish Bee 821
Wisdom from an Octogenarian 822
Poetry: Ring Out, Wild Bells! 823
Editorials: The Curtain Falls—to Rise Again 824
A Steadfast "Star" Since 1840 827
Church Publications in Libraries... 830
"Aufwiedersehen" 830

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN